THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 4 **February, 1944**

THE keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?

—W.Q.J.

TABLE OF CONTENTS

THE WORK ON HAND 145
THE FALL OF IDEALS 147
IDEALS AND PRACTICE 158
ANTIPODAL POWERS OF MANAS 159
THE PARABLE OF THE POND 161
BLANQUERNA 162
FROM EAST TO WEST 167
AMONG YOUTH-COMPANIONS 173
SCIENCE AND THE SECRET DOCTRINE 176
ON THE LOOKOUT 180

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A U M

The perfect man ignores self; the divine man ignores achievement; the true Sage ignores reputation. —*Chuangtse*

THEOSOPHY

Vol. XXXII February, 1944 No. 4

THE WORK ON HAND

THE certitude men feel concerning universal truths is no blind faith: it rises from the heart while all the faculties of mind are striving, unrestrained, to see and know. This faith shields no prejudice, cherishes no dear illusion, but gains in strength as prejudices wane and illusions fade. It has a secret warrant from the Self that it reaches toward the living Truth. There is a wholeness of promise in this faith, undenying, unafraid, that bridges the wide abyss of ignorance and radiantly beckons to the aspiring soul from afar.

The test of such a faith lies not in its undiffused yearning after the One, which lies Beyond and Within. It is easy, once the truth is felt, to join in the great concourse of abstract aspiration that flows from the hearts of disciples, that transcendental and centripetal current moving toward Union. Trials do not begin, nor end, in the timeless tomorrow of realization. The One will never be found in and of itself, except as it is seen and understood in the Many. In the fragmentary, partial and limited forms of conditioned existence, through the saddening chaos of broken hopes, of frustration and despair, the path of the unmanifested must be sought, for the Spirit that is the goal dwells within the hearts of men.

Fidelity to the Cause of Masters, to the Teaching as They gave it, and to the lines of work as They marked and illustrated them for all to see and apply: These are the tests of the disciple's faith. No majesty of world-moving purpose lies on the surface of the daily tasks of the disciple. No sudden glory wreathes the brow of him who practices the gentle ways of the heart even while in the market place. The alpine flower does not bloom for every vigil kept.

What, indeed, is "the help of the companions"? Surely, that help has little to do with many people's changing hopes and fears for the world. The inward struggles of discipleship, too, are a private thing.

What has success or failure of one hopeful soul to do with the salvation of the race? Succeeding or failing, he still can work, and no fall is final for the one who picks himself up and starts to work again.

Faith in the power of the Movement to carry through arises from faith in the occult laws on which the Movement is founded, and through which it grows. These are the laws of soul evolution. They are based on an intimate knowledge of the principles of man and on the cycles of human destiny. This knowledge was possessed by the Teachers. How shall we know it? Only by applying it.

Such faith is easy in a Golden Age. Then all the forms of action are plainly consistent with the great principles of scientific religion. The progress of mankind moves in measured stages, marked by cosmic harmonies and easily identified cyclic events. But in the Black age of iron, the generated causes of disharmony come from the past to confuse and confound. Swift transits of destruction plow the ocean of life, and Law seems only the blind servant of blinder Nature. Who can stand unmoved against all this madness and fury of the elements, of titanic nature and demonic man?

Anchored to the very floor of that ocean, secure against the worst cyclones the age can produce, is a chain of immeasurable strength, called by some the "Guruparampara Chain." If it were made only from the wills of higher beings, no faith could be derived from it, no greater strength of conviction born from grasping its ancient links. But the selves of disciples and the selves of the Teachers are one. There is no discontinuity of spirit, in this world or out of it. Lines of divinity enmesh and enclose the planet, the latitude and longitude of our spiritual course. Even those outside the periphery of the Theosophical Movement find them and give them luminous expression, the sustenance of the heart for other men. How, then, can we be afraid, or think ourselves "alone," or doubt that in the final summation of our work, all that was necessary will have been done?

What were the hopes of the Teachers for the future, and on what were those hopes founded? Here, in America, will be the birthplace of a new race. Here, in America, the existence of great Teachers is more broadly recognized and acknowledged. Here may be aroused a natural and spontaneous love of man for his fellows, and here is present that devotion to freedom on which the untrammeled exercise of heart and mind depend. Here was the Movement born, here it has prospered, and here it will flower and cast seeds for the future, if Theosophists live and work with the faith that is already rooted in their hearts.

THE FALL OF IDEALS

[Reports of contemporary events often found their way into *Lucifer,* the magazine edited by H. P. Blavatsky fifty years ago, and were especially frequent in her editorials. "News items" afforded Madame Blavatsky an opportunity to illustrate the bearing of Theosophical principles on modern civilization. This habit was part of her constant endeavour to bring home to her students the necessity for making Theosophy practical. As was pointed out in our November issue (XXXII, 2) the implications of "The Fall of Ideals" need not be limited to either the time, place or personages discussed by H. P. B. Naturally, the "current events" of H. P. B.'s day often lose their relevance in the passing years, and therefore several passages are omitted in the present reprinting.

The principles here expounded, however, are timeless. H.P.B., in holding up *Lucifer* as a mirror to her times, could equally well have been watching and passing judgment upon the horizon "which bounds the realm of man's moral and spiritual being," today. The present editorial was written as the Theosophical Society, founded in New York City on November 17, 1875, was entering its fifteenth year, and in glancing backward to "see how far public and private ideals have gained or lost ground, and how much they have changed for better or for worse," H.P.B. had another consideration in mind also. This survey, she said, "will show, at the same time, whether the advent of the T. S. was timely, and how far it is true that such a Society was an imperious necessity in our age." From *Lucifer's* issue of December, 1889, therefore, comes this reminder to theosophists everywhere who are studying the theosophical philosophy and attempting to live the theosophical ideal. —Eds. THEOSOPHY.]

ALAS, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man—only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was* is the "man" that *is*—judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter. A century ago we would have answered in

the negative. Today, owing to the rapid strides of mankind toward civilization, generating selfishness and making it [mankind] keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society—Church, State and Law—in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc,* in its fine clothes, and not pry into the social rottenness beneath. By common consent, they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

* * * * *

Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latchets of their shoes—the Church-going hypocrites and Pharisees, *the Sanhedrim of the World of Cant! . . .*

Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that

have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto*—though *sub rosa* of course, *cant* preventing that they should do so *de jure*—and *shams* are substituted in their place. . . .

The great scandal of modern religion as a rule of life is, that taking modern Society all round in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done and left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force *why* this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—*i.e.* of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good,* its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realize that they themselves—the Dry Monopole of social wines—are primarily to blame, for having divorced the good codes of morals, bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the case of people whose whole conceptions of futurity turn upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice. The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. . . .

Of all the beautiful ideals of the Past, that true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollock has said that they were men:

> "Who stole the livery of the court of heaven,
> To serve the devil in."

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form—the dead letter that killeth—and preference for the Spirit "that giveth life"—is called *infidelity,* and forthwith the cry is started, "Stone him to death!" No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised: the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by *Christian civilization* and the advantages offered by both, as contrasted with the curses of "heathenism" and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, is contrasted with the great *freedom of modern thought,* on one hand, and the security of human life and property *now,* as compared with their insecurity in days of old. "Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?" we are asked. "We do not know," we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization,

but rather because he was not prepared to allow the Church to burn and torture those who could serve him as *chair à canon.* As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State *were un-christian* then, they are still *un-christian,* if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing century more human lives sacrificed—because of the improved system and weapons of warfare, *thanks to the progress of science and civilization*—than there were in its first half. "Christian civilization," indeed! Civilization, perhaps; but why "Christian"? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno's monument was unveiled, and marked it as a *dies irae* in Church History? But may we not turn to civilization, pure and simple? "Our manners, our civilization," says Burke, "and all the good things connected with manners . . . have in this European world of ours, depended for ages upon two principles. . . . I mean the spirit of a gentleman and the spirit of religion." We are quite willing to test the character of the age by these ideals. Only, it has always been hard to say just what definition to give to the term "gentleman"; while as to religion, ninety-nine out of every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had confounded religion with theology.

* * * * *

But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendoes, false

suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy—our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which has lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bull-fights in Paris, where the wretched horses drag their bleeding bowels around the arena, imported *Almees* dancing their loathsome *danse du ventre,* black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preternatural muscles. Why keep up the old farce any longer? Why not change the Christmas carol thus:

Gladiator *natus hodie*

Or change the well-known anthem after this fashion:

"*GLORY TO* GOLD *IN THE HIGHEST*
AND ON EARTH STRIFE, ILL-WILL *TOWARD MEN.*"

* * * * *

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man

are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is—"ever becoming"; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists—the *central Spiritual Sun.*

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward.*

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist. iii., 8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course, in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being, in truth, *the very man himself,* who is, as a physical being, the devil, the true vehicle of *evil,* and as a spiritual entity—god, or *good.* Hence, to say to mankind, "thou hast the devil," is to utter as meta-physical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet, as—to paraphrase a Pauline text—"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary*;—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realize the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfullest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of his creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal

Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals*. Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Puranic myths, the first *breaths* of Brahma, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion.

This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall,* a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

> "O Satan, tu peux dire á present: je vivra!
> Viens; l'Ange Liberté, c'est ta fille et la mienne
> Cette paternité sublime nous unit! . . . "

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds

but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the future have declared before the whole World in the words of *their* "God"—

> "Et J'éfface la nuit sinistre, et rien n'en reste,
> Satan est mort, renais O LUCIFER CELESTE!"

H.P.B.

IDEALS AND PRACTICE

Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck! Infallibly. —CARLYLE

ANTIPODAL POWERS OF MANAS

Enthusiasm-Fanaticism

DUE to the materializing influence of the age, terms originally used to signify spiritual powers are now misapplied to external things. Loss of philosophy ever brings about confusion of terms, and confusion of terms leads to still greater darkness. The Messengers of Theosophy deplored the paucity of words in our language to express with clearness spiritual truths, but stated unequivocally that the arrival of such words must needs await the gaining of knowledge. Their work, therefore, was not to coin new words, but to implant ideas, to teach philosophy, on the basis of which, in the course of due time, the proper terms will be evolved in the natural way—from within outward. How else is language born except as an outward lingua of the soul, except for the purpose of expression of pre-existing ideas?

H. P. Blavatsky chose the English language in her work of presenting Theosophy to the world, and as every student of the philosophy knows, taxed it to the limit. This, not only with respect to the extent of the vocabulary, but also as regards the words themselves, their hidden or forgotten meanings. Wm. Q. Judge advocated constant use of the dictionary, for, as he showed, many current terms, if traced to their derivations, will be found to rest upon a foundation of the true. Words have souls. They are not the dead outward things they seem to be, and one of the tasks of theosophists is to rescue from oblivion the hidden jewels of wisdom they contain. Perhaps no more potent example of this can be found than the term *enthusiasm,* now almost totally soulless, almost wholly destitute of its true and primal meaning.

The term *enthusiasm* comes from the Greek, and originally meant "inspiration by divine afflatus or by the presence of a god." The inspiration of poets was referred to by Socrates as a form of enthusiasm, for true enthusiasm ever implied a state of exaltation of the soul. Thus it was that in the fourth century of our era a sect in Syria called themselves the "Enthusiasts." They believed that "by perpetual prayer, ascetic practices and contemplation, man could become inspired by the Holy Spirit"—by his own Higher *Manas,* the theosophist of today would say. The term should bear this meaning now, but alas, we know it does not.

Generally, that which men call enthusiasm is little more than impassioned emotion, or sporadic outbursts of *fanaticism*. Enthusiasm is a power of the Higher Mind, whereas fanaticism springs from the lower mind. How often we say that a friend is "terribly enthusiastic" about something, the thing referred to usually being some object of personal ambition or desire, or that So-and-so "*was* enthused" with a certain work, but has now become interested in something else. How can these fitful spurts of interest, which move most men, spring from the realm of Higher Mind, whose nature is firmness, constancy, control? Enthusiasm, to be true, must be constant. It must, above all, be unselfish, when it becomes that enlightened devotion expended for the good of all.

The Spirit in the universe is *one,* just as the Mind in man is *one,* but both, during the period of manifestation, present a two-fold aspect—Spirit and Matter, Higher and Lower Manas. Spirit is the source from which all power comes, Mind, the channel through which it flows. Directed through the regions of the Higher Mind, the creative potency of Spirit is universal, impersonal and pure, and thus may be rightly termed *enthusiasm.* But flowing through the realms of Lower Mind, it is personal, selfish, impure, and becomes base desire or *fanaticism.* Through one, man lifts himself to the margins of divinity and raises all life to a higher plane. Through the other, he perpetrates crimes which even Satan himself would be proud to confess. What man but knows the creative potency of enthusiasm, the beneficent power of a mind full lit by the fire of devotion? And who but has seen the havoc wrought at the hands of fanatics? Every religious crusade, from ancient down to modern times, has been promoted by the zeal of religious fanatics—mis-called enthusiasts. Not a crime in the whole history of criminology that has not been at some time perpetrated in the name of the Lord.

True enthusiasm ever implies a spiritual outlook, a universal point of view. Acting through a mind embued with right ideas, it opens new vistas into higher realms, and fashions all things in the likeness of the true. It provides the power needed for the work in hand. How is it possible, one may ask, that the enthusiast can work on and on and never seem to tire, can exhibit great strength in an hour of need? It is the force of Spirit flowing directly from the Higher Self, a working through the lower of the Higher Man. For true enthusiasm is divine fire kindled at the flame of spiritual aspiration, a fire not to be quenched by the difficulty of the task, by passing criticism, or the fear of public opinion. It is action on this plane of the Divine Ego, who *knows,* and has no fear.

Few there be who understand the relationship between enthusiasm and fanaticism, for fine is the line of demarcation between the two. To exclaim loudly or rave excitedly about everything one sees or does is not a state of exaltation of the soul, but is fanaticism of the simplest kind. True enthusiasm is ever calm and seldom shows itself on the outside. Others *feel* rather than see the beneficence of its force. Whereas the false enthusiast, or fanatic, is over-bearing, one-sided, and seldom able to see another's view, the true enthusiast takes the humbler way. His work is for the good of others.

How, then, know the difference in the nature of the two, do we ask? Study the nature of the dual Mind—find one's place in the scheme of things. Are we as zealous in the performance of what we *should* do, as in pursuit of what we *like* to do? Are we as keenly interested in the welfare of all as in the good of those of close accord? Is our enthusiasm enlightened by knowledge, by a perception of the great Plan of Life which includes the whole? The Master of Wisdom works only through the regions of the Higher Mind, in whose mirror He sees reflected the whole Plan of Evolution. Through this pattern the power of His spirit flows. His interest includes the interest of all, His zeal the welfare of the human race. Like the sun in heaven, the enthusiasm of the Master shines with equal warmth for every living soul.

The Parable of the Pond

If you should see a man that had a large pond of water, yet living in continued thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength, in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond. If you should see him grow grey and old in these anxious labours, and at last end a careful, thirsty life, by falling into his own pond, would you not say, that such an one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen? But yet foolish and absurd as this character is, it does not represent half the follies, and absurd disquiets of the covetous man.

—William Law (1728)

BLANQUERNA

"Book of the Lover and the Beloved"
by Ramon Lull

II

IN Eternity my Beloved has beginning, and has had beginning and will have beginning, and in Eternity He has no beginning neither has had nor will have beginning. And these beginnings are no contradiction in my Beloved, because He is eternal, and has in Himself Unity and Trinity."

"My Beloved is one, and in His unity my thoughts and my love are united in one will; the unity of my Beloved is the source of all unities and all pluralities; and the plurality that is in my Beloved is the source of all pluralities and unities."

"O Beloved, Truth visits my contrite heart, and draws water from mine eyes, whensoe'er my will loves her; and since Thy Truth, O Beloved, is sovereign, it exalts my will, that it may do honour to Thy honours, and bears it down, that it may hate my sins."

By verdant paths of feeling, imagination, understanding, and will, the Lover went in search of his Beloved. And in those paths the Lover endured perils and griefs for the sake of his Beloved, that he might exalt his will and understanding to his Beloved, Who wills that His Lovers may comprehend and love Him exceedingly.

The perfection of the Beloved moved His Lover to be, and his own shortcomings moved him to be no more. Which of these two forces, think you, has by nature the greater power over the Lover?

The Lover lifted up the powers of his soul, and mounted the ladder of humanity to glory in the Divine Nature; and by the Divine Nature the powers of his soul descended, to glory in the human nature of his Beloved.

With his imagination the Lover formed and pictured the Countenance of his Beloved in bodily wise, and with his understanding he beautified It in spiritual things; and with his will he worshipped It in all creatures.

The Lover endured hunger and thirst, heat and cold, poverty and nakedness, sickness and tribulation; and he would have died had he not had remembrance of his Beloved, Who healed him with hope and memory, with the renunciation of this world and contempt for the revilings of men.

Note.—Extracts from E. Allison Peers' translation from the Catalan.

The Lover had to make long journeys over roads that were rough and hard; and the time came when he should set out, carrying the heavy burden that Love makes his lovers to bear. So the Lover unburdened his soul of the cares and pleasures of this world, that his body might bear the weight with more ease, and his soul journey along those roads in company with its Beloved.

The Lover gazed upon himself that he might be a mirror wherein to behold his Beloved; and he gazed upon his Beloved, as in a mirror wherein he might have knowledge of himself. Which of these two mirrors, think you, was the nearer to his understanding?

The Lover entered a delightful meadow, and saw in the meadow many children who were pursuing butterflies, and trampling down the flowers; and the more the children laboured to catch the butterflies, the higher did these fly. And the Lover, as he watched them, said: "Such are they who with subtle reasoning attempt to comprehend the Beloved, Who opens the doors to the simple and closes them to the subtle. And Faith reveals the secrets of the Beloved through the casement of love."

The Lover went one day into a cloister, and the monks enquired of him if he, too, were a religious. "Yea," he answered, "of the order of my Beloved." "What rule dost thou follow?" He answered: "The rule of my Beloved." "To whom art thou vowed?" He said: "To my Beloved." "Hast thou thy will?" He answered: "Nay, it is given to my Beloved." "Hast thou added aught to the rule of thy Beloved?" He answered: "Naught can be added to that which is already perfect." "And wherefore," continued the Lover, "do not ye that are religious take the Name of my Beloved? May it not be that, as ye bear the name of another, your love may grow less, and, hearing the voice of another, ye may not catch the voice of the Beloved?"

They asked the Lover: "What is the world?" He answered: "It is a book for such as can read, in the which is revealed my Beloved." They asked him: "Is thy Beloved, then, in the world?" He answered: "Yea, even as the writer is in his book." "And wherein consists this book?" He answered: "In my Beloved, since my Beloved contains it all, and therefore is the world in my Beloved rather than my Beloved in the world."

They asked the Lover: "Is the world to be loved?" He answered: "Truly it is, but as a piece of work, for its artificer's sake, or as the night by reason of the day which follows it."

Two men were disputing concerning simplicity, the one against the other. And the one said: "The simple man is he who knows naught." The other said: "The simple man is he that lives without sin." And the Lover came and said: "True simplicity has he that commits all his ways to my Beloved. For simplicity is to exalt faith above understanding, which it so far exceeds, and in all that pertains to my Beloved it is to avoid completely all things vain, superfluous, curious, over-subtle and presumptuous. For all these are contrary to simplicity."

Another time they both enquired of him, asking that he would tell them if the science of the simple is a great one. He answered: "The science of great sages is as a great heap of a few grains, but the science of the simple is a small heap of numberless grains, because neither presumption nor curiosity nor over-subtlety is added to the heap of simple men." "And what is the work of presumption and curiosity?" The Lover answered: "Vanity is the mother of curiosity, and pride is the mother of presumption, and therefore is their work the work of vanity and pride. And the enemies of my Beloved are known by presumption and curiosity, even as love for Him is acquired by simplicity."

They asked the Lover in what manner the heart of man was turned towards the love of his Beloved. He answered them and said: "Even as the sunflower turns to the sun." "How is it, then, that all men love not thy Beloved?" He answered: "They that love Him not have night in their hearts, because of their sins."

One day the Lover was looking towards the east, and towards the west, towards the south and towards the north, and he espied the Sign of his Beloved. And therefore he caused that Sign to be engraven, and at each of its four extremities he had a precious jewel set, as bright as the sun. That Sign he wore ever upon him, and it brought the Truth to his remembrance.

The Art of Contemplation

[Note.—From the Prologue, and Chapter II, "Of the manner in which Blanquerna contemplated by three and three the virtues of God.]

The conditions of this art are that a man should be suitably disposed toward contemplation and in a fitting place, for by repletion, or with overmuch grieving, or in a place wherein is bustle and noise or excess of heat or cold, his contemplation may be hindered. And the chief condition of all in this art is that a man be not impeded by temporal cares in his memory, understanding or will, when he enters upon contemplation.

"Power, that hast all knowledge and will in thyself! Knowledge, that hast all power and will in thyself! Will, that hast all power and knowledge in thyself! Take all my knowledge and power—for already hast Thou taken all my will—that they may love and serve Thee. Thou, O Power, canst know and will, inasmuch as Thou art without increase or diminution or any change soever. Thou, O Will, dost know even as Thou dost will. And Thou, O Will, dost will even as Thou dost will in will, power, and knowledge. Wherefore, since thus it is, and naught can make it otherwise or different, may grace come to my power from this great influence, that I may ever have power, knowledge and will to honour Thy power,—to my knowledge that I may honour Thy knowledge,—and to my will that I may honour Thy love."

"Wisdom Divine! In Thee are virtue and love. Thou knowest Thyself to be love above all other love, and virtue above all other virtue: Thou knowest Thyself to be wisdom greater than all wisdom beside. . . .

"Divine Essence! So great art Thou in goodness and eternity, that between Thyself and Thy goodness, greatness and eternity is no difference soever. Thou art Essence, and Thou art God, for between Deity and God there is no difference. I adore Thee as One and the Same, as Deity and God, as Essence and Being. For if as Deity and God, as Essence and Being, Thou wert not One, without difference soever, Thy greatness would be finite and determined, inferior to Thy goodness and Thy good, Thy eternity and Thy eternal Being. Whence it would follow that Thy Deity was one thing, and God another, and the same of Thy Being and Thy Essence. But since Thy greatness is infinite in goodness and eternity, therefore, O Sovereign Essence, do I adore Thee and bless Thee in one pure and simple actuality with all Thy virtues."

"O glorious Essence! Thy power can work no defect in Thy Being, but my power can work defect against my being; and this is so because my being is one thing, my essence another, and yet another my power. And, since my power is far other than my being and my essence, it can work against my being and my essence. . . ."

Blanquerna considered that humility, dominion and patience are in the creature qualities, but in God are Essence; and since these qualities are distant far from Essence, in comparison with the humility, dominion and patience which are Essence, therefore Blanquerna adored humility, dominion and patience, as Divine Essence and Be-

ing, and said these words: "Humility that humbles not, and dominion that has no domain, and patience that is not patient cannot of their nature be Sovereign Essence in goodness and greatness that are eternal and to all creatures. Neither does it beseem the Essence of God that there should be humility as between greater and less, nor that there should be lord or vassal, doer or sufferer according to the rule of less and greater." Now, while Blanquerna contemplated in this wise, he became troubled, and feared lest he should utter a contradiction; but, by reason of the height to which his understanding had risen in his contemplation, he knew that his imagination sinned in making a comparison falsely, and his memory recalled that to God must be attributed all good things that are in the creatures, inasmuch as they must of need be every one in the Divine Essence, lest it should follow that there were any imperfection in God. And since humility, dominion and patience are good things in the creature, they must likewise be in the Divine Essence; but since in creatures they are not in so great perfection as in God, we must needs understand that in another and a nobler way humility, dominion and patience are in the Divine Essence—a way unlike that in which they exist in the creature, wherein they are qualities of accident, having beginning and end.

As he contemplated, Blanquerna said that the Essence of his Beloved is immovable, in that He comprehends and is comprehended not; and unchangeable, in that He is eternal; and incorruptible, in that eternal are His power, His will, His knowledge, His virtue, His perfection, His justice. And therefore ought that so glorious Essence to be more often and more firmly in his remembrance, understanding and will, than any other essence or essences whatever.

"And therefore the Divine Essence is in virtue, in presence, in wisdom, in power, and in all that pertains to His Essence, in every place and through every place, in every time and through every time; and this thing may not be save in the will of God alone."

Blanquerna considered the virtue that is in the plants and in things which Nature orders to one end, and his understanding comprehended that every thing that is in nature has one virtue which is lord over all other virtues that are in that body; and therefore Nature in each elemental body has natural appetite rather to one end than to another, since one end—that is, one perfection—has below it all perfections beside.

FROM EAST TO WEST

THE modern Chinese philosopher and essayist, Dr. Lin Yutang, has recently written a best-seller among non-fiction books, *Between Tears and Laughter* (New York: John Day Co., 1943). Dr. Lin deals in large part with political affairs and personalities, but the principles of his basic philosophy are clearly Theosophical. The title is taken from an old Chinese saying which reads, "Tears and laughter, both wrong." In this, his most recent volume, now in its fifth printing since January, 1943, Dr. Lin concerns himself with the ultimate causes of war and a possible philosophy of peace. While Dr. Lin's political comments may contain too much laughter for some and too many tears for others, his basic analysis of the diseases of modern civilization breathes the spirit of impartial, profound thinking. Much of this book can be liked or disliked, but a considerable portion lies above the level of personal preference and partakes of the Eternal Verities.

The theosophist reader will be greatly encouraged by three important results of Dr. Lin's work. First, he has made one of the most compelling analyses of the shortcomings of our age of scientific materialism that has yet been put on paper. Secondly, not content with negative criticism, he has set forth in his own words and in those of Buddha and Laotse a positive philosophy as antidote. He devotes an entire chapter to Karma and endeavors to interpret the whole world picture from a "karmatic" standpoint. Third, he has done all of these things in a very widely read book, and thus brought several purely Theosophical concepts to the attention of a considerable percentage of the reading population.

Lin Yutang looks apprehensively on the future of our warring world, because "We have not yet decided what is the nature of man." He proposes a basic reappraisal of our western thinking, a new study of man in the light of neglected ancient wisdom. "Ultimately, the problems of peace and war are determined by the character of the effective faiths of an age," he says. "The problems of peace are problems of man and the nature of man." If we are to believe in future democracy, in free men living in a cooperative society, we must have faith in Man as a being who can achieve all these things—faith in a lawful, just and always hopeful world:

> What we need above all is a theory of the rhythm of life and of the unity and interrelatedness of all things. Without that faith, the doctrine of force cannot be destroyed. The dichotomy between ideals and action must be resolved, and an all-inclusive, comprehensive philosophy must be produced whereby ideals may be brought down from the clouds again to activate the affairs of men on earth.

Dr. Lin does not offer a "practical" panacea for the world situation, but he does offer a way to understand what has gone wrong, by pointing out the consequences of amoral, mechanistic thought. He is convinced that we must find some deeper insight into the history of human affairs than the economic theory of progress affords. The problem of causality in history cannot be solved by a rigid biological or economic determinism; the interpretation of history is very much a philosophical and therefore metaphysical matter. The remedial philosophy, according to Dr. Lin, must integrate the "imponderables" of history in some pattern of meaning:

> So I must speak of "Karma." The Hindus have evolved a perfect theory of the law of moral action, and you can understand this law of moral action only when you take the historical perspective. Briefly, it is the theory that we are responsible for our moral thoughts and actions, that these thoughts and actions have a causal relationship with the past and the future, and that we cannot escape from the chain of causation. It is almost like the law of cause and effect in physical motion, and the law of indestructibility of matter and energy in the physical universe. We have nothing remotely comparable with it. The very fact that popular Christianity, as well as popular Buddhism, seeks this balance of rewards and punishments in the future life shows that they do not recognize, are not aware of, the adequate principle of moral causation in this present life. . . .
>
> Abraham Lincoln happened to state the principles of Karma accurately and adequately in this single passage. *"We cannot escape history"*; that is Karma. Lincoln might have said in 1862, "The sounds which I am uttering now vanish apparently into thin air, yet they persist into eternity. . . . Similarly, with our moral actions." . . .
>
> This sort of teaching requires a little Hindu imagination which conceives of moral things almost as real as physical things. If we could give our moral self a body, we could find that body consists of ganglions of our thoughts, acting like vaso-motor nerves producing muscular actions. The sum of such actions acting on the persons themselves and on fellow human beings would produce the momentum of human events and determine the future situation of the human world and of the individual selves.

Between Tears and Laughter carries a theme for the whole world, but its immediate audience was meant to be the people of America. Dr. Lin feels that of all the Western countries America is alone capable of presently resisting the twin diseases of scientific materialism and power politics. The shades of Thomas Paine, Washington and Jefferson will rise to approve the principles of the following passage, in which Dr. Lin has paraphrased Laotse's "river" image:

> I am not worried lest America may not be able to assert a leadership of force and power; I am worried lest she may. I am concerned to see America assume a moral leadership, a leadership of humility, so that the world may pay her glad homage and uphold her forever. Like the great river that nourishes life along its valley, she shall by the exuberance and richness of her life be a blessing upon the peoples of the earth. She shall stay above, and the world shall not feel her weight; she shall walk in front and no one will wish her harm. For she shall then lead in kindness and unselfishness and justice and by that secret of unused power bring a new era of brotherhood to mankind. No one can dethrone her because of her power for goodness, and no one can take away from her, because she does not take possession. She shall not contend, and no one in the world can contend against her, and because she takes no credit, the credit can never be taken away from her. This is my Dream America. Will it come true?

The influence of philosophical ideas upon the political destinies of the world is supreme, as Dr. Lin shows. We must have men with strong theo-philosophical convictions, capable of reversing the tide of materialism. We have suffered considerable psychological damage at the hands of the intellectuals: *"Freedom of the will has disappeared."* "At the cost of repetition," writes Dr. Lin, in the concluding pages of his book, "I must say that materialists must continue to fight wars eternally":

> Materialists cannot end wars or devise a peace. They have not the brains for it. Materialists have not the courage to hope. They are not hoping now.
>
> Funny little man, how he conquers the world and is afraid of a little idea, determinism, as if from it he had no escape! A subtle thought might one day seep into man's mind and lend him an escape. It will be just a little idea, come like a tiny key, which the angels shall send us and which shall gently and easily open the chains of mortal man, and that little key is called Free Will. Then, with that little key, Prometheus shall be unbound.

The key to man's freedom has already been brought by "angels," if we use the original sense of that term, which in Greek meant *messengers*. Those messengers are H. P. Blavatsky and William Q. Judge, who in the last century transmitted to the world the teachings of Theosophy from the Theosophical Mahatmas, Masters of Wisdom. In the doctrines of Karma and Reincarnation, Theosophy has a mighty, not a tiny, key with which to unlock the mystery of man. Dr. Lin has persuasively presented one of these doctrines, Karma, and has observed that "the true historian can draw a picture of human history only in curves . . . with constant emerging and

submerging and blending of cycles." Even so, he might have pointed out, man's individual history needs to be limned in the perspective of a long series of incarnations for the human Ego, if the workings of man's free will are to be evident. Dr. Lin is perhaps aware of this, for reincarnation figures strongly in Eastern philosophy, especially in that of Buddha. If *Between Tears and Laughter* refrains from espousing reincarnation, it may be in consideration of the "Christian" tradition of the West, which many centuries ago expunged reincarnation from the teachings of Jesus, and lost thereby one of the keys to its Scripture, and one of the keys to Life.

In the last chapter of his book, Dr. Lin poses a question which is indeed germane to any discussion of the dignity of man:

> I am in fact a little desperate and am willing to listen to any theory of any other philosopher who can tell us in clear, unmystical and nontheological terms why he thinks man is not a beast. . . . Can anyone give a good, non-theological reason?

In answer, we say, yes, most decidedly; the sevenfold classification of man's nature gives an immediate clue to the actual abyss between animal and human beings. One of Dr. Lin's own countrymen [1] has enumerated the seven principles of man:

> Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances." This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. . . .
>
> The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This "soul" is divided by its nature and actions into two principal parts: the LING and the HOUEN. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an "upper" *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our Buddhi, the divine "upper" *ling;* to Manas, the lower *ling,* whose twin, the *houen,* stands for Kama-rupa—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both *ling* and *houen* —the "Mayavi," the astral body.
>
> Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth

[1] Quoted in H. P. Blavatsky's article, "Chinese Spirits," first published in *Lucifer*, November, 1891, and reprinted in THEOSOPHY VI, 121.

substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prana, the life-principle or vital form.

The Sanskrit terms which appear in the above make up the sevenfold classification as it appears in Eastern metaphysics: (1) *Rupa* or physical body; (2) *Mayavi rupa,* or astral body, also called *Linga Sarira;* (3) *Prana;* (4) *Kama-rupa;* (5) *Manas* or mind; and (6) *Buddhi,* spiritual soul. The seventh principle, *Atma,* or pure Spirit, is the Chinese "Spirit of the Dragon of Wisdom."

On the basis of this system, the various living beings—and all is Life throughout the Universe—are classified according to the number of principles which are active in their constitution. Elemental beings, minerals, plants, animals, men and gods, all share a common life and spirit; they have the same essential nature. But in all classes of intelligence, except the last-named—the gods—one or more of the principles are latent. As life progresses up the scale of evolution, the inner principles of the being are gradually made manifest through the form. The animal has four principles active, the four lower ones. Man has five principles active, and it is the lighting up of the fifth principle, Manas or mind, which transforms the animal form into the human form. The presence of mind awake means self-consciousness and free-will, or the power to choose. The Manas principle thus distinguishes man from animal. The lowest savage is higher in degree than any animal, for in his way he chooses one thing before another, and so sets his individual Karma in motion. Man is a moral, responsible individual; an animal, however intelligent it may appear to be, is not self-conscious, and therefore no responsibility or morality can attach to its actions.

This theosophical reason why man is not a beast is "non-theological," because an outside God is an unnecessary postulate when man's seventh principle, the "Spirit of the Dragon of Wisdom," is the godhood at the heart of each being, the testament to man's infinite perfectibility. Whether it is a "good" reason or not must be left to Dr. Lin's—and everyone's—own judgment to decide.

In spite of his uncertainty about the philosophical groundwork of his position, Dr. Lin is irrevocably against fatalism and determinism and for a philosophy of free-will. This remains the core of his book, as it is the essence of his faith. His testimony of idealism constitutes his great, if unconscious, contribution to the Theosophical Movement. Referring to the unpopular position of an

exponent of man's free-will today, Lin Yutang observes, "A fellow can at least have the courage of his convictions, and stand alone, if necessary." This he has elected to do, and has done, with courage, sincerity, and candor, for which he deserves and has our respect.

Theosophists have stood nearly "alone" in the West for a long time. They need the help of such companions as Lin Yutang, who knows, as does the theosophist, that Western civilization can be "saved" only when it finds a soul worth the saving. H. P. Blavatsky wrote in 1889 of the original Theosophical Society:

> Slowly but surely it will burst asunder the iron fetters of creeds and dogmas of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value.

A few real theosophists are doing what they can. However, their work cannot yet be measured in terms of extensive popular "belief" in all Theo-philosophical ideas. It can be measured in terms of the devotion which has kept available to the world a body of knowledge which will enable men to answer for themselves the questions of meaning, purpose and justice. These are questions requiring answers, answers without which no civilization can endure. Lin Yutang has become a theosophical companion, for he has raised the questions and answered some of them.

The advent of men like Dr. Lin to do just such work was foreseen many years ago by Robert Crosbie, who described the fruits of theosophic sowing of seed-ideas in these words:

> It is because there are those in the world desirous of helping humanity to proceed further, that we are not worse off. Often the ideas given out by men in high places are not the result of their own cogitations, although thought to be such. Many an idea is received by those who have the ear of the public, who speak and will be heard, from those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all.
>
> So, though there may seem to be little action on the part of Theosophical disciples, there is much action on the inner planes of being; and that action never but for the benefit of humanity.

The picture thus delineated carries the promise of many worldly helpers, where now are but a few, if theosophical disciples continue with unstinting efforts to acquire a knowledge of Theosophy, and a steadying insight into the issues which keep the world "between tears and laughter."

AMONG YOUTH-COMPANIONS

AS a prospective teacher, I often wish children would pay half as much attention to classwork as they do to play," Lilian observed rather wistfully to her friend Gail, one day.

"Have you ever thought of combining the formulas?" Gail asked.

"Combining formulas?" repeated Lilian. "What do you mean?"

"Well, take ourselves, for instance. What makes *us* work harder at our play than we do at our work?"

"I don't know," answered Lilian slowly. "Unless it is that effort doesn't seem like 'work' in a game. That sounds rather mixed up—"

"I know what you mean, though," Gail said. "And don't you think the reason is that in a game we more or less impose the work or discipline on ourselves? We know we must acquire a certain skill, for example, and the only way to do it is to practice."

"But it's different in school," Lilian protested. "There you don't choose the things you like to do. You have to do your work whether you like it or not."

"I'm not suggesting that the child do only what he likes to do," Gail returned. "That would be a poor preparation for life, seeing that everyone has his due proportion of real 'jobs.' We don't work at a game because we like the work particularly, but because we like the game. And I was thinking that when we find a like necessity for educational training, we will do that willingly also.

"It's not, as we have seen, the work itself that counts, but the way we look at it, and the purpose toward which it tends. If we educated our attitudes and our aims, we could eliminate 'work' altogether, in the sense of discipline imposed on us against our will. You remember, Lincoln Steffens in his autobiography tells how his sister did that: she worked every job over until it was a game, and then just played it!"

"Seems to me that's a rather naïve psychology," Lilian remarked. "It would take a great deal of imagination to transform some jobs that way!"

"If only because it requires imagination, it might be a good system," retorted Gail cheerfully. "But there may be more in the plan that that. You might call it substituting the higher faculty of imagination for the personal fancies of the brain-mind. One is constructive and positive, and the other is not. Happiness and unhappiness are relative, you will admit. And so if unhappy tasks can be made into relatively happy ones, why not do so? Particularly

since it will foster an inward serenity which is so refreshing to one's friends, and so needed in the world!

"The idea of freedom versus control is interesting," Gail went on. "But did you ever think of them as complementary and necessary to each other, instead of opposite? If you separate them, you have license or abused liberty on the one hand, and unjust restraint on the other. Actually they are rarely apart. No man is absolutely controlled, none are absolutely free, except those who combine both these in one—absolute lawfulness. That is the achievement of the Sage. But any child can see that if you control yourself, you free yourself from the necessity of control by others. And then you fit yourself to cooperate with others, which means accepting direction from those who know more than you do, and giving guidance to those who know less."

"Oh, you mean the teacher learns from his teacher, and so on," said Lilian.

"Yes, and also the less formal relationship between all men. We are all teachers and pupils in turn. There are more 'teachers' outside of schools than inside. We always have instructors in whatever we are doing, and we are always instructing others by whatever we are doing. That's why cooperation is a basic law of life."

"Well, just how would you get a class to pay attention, then?"

"You might talk over the problem of attention with the class," Gail suggested. "And perhaps that idiom does well in conveying the sense of getting *above* the situation, where you can see the true perspective. Let's compare two methods of discipline. In one, the disciplinarian will say, 'Why should you pay attention? Just because I tell you to!'—an approach which, being unreasoning, almost always calls for the display of superior force, in some degree, or of a compulsion which is imposed from without within. This method has, as you know, a limited application, and customarily is least effective with those whom it is most necessary to affect, namely, the extremely bold and unruly individuals. It makes discipline a battle of wits and wills, when not an actual physical struggle.

"There is another method, however, which operates on the principle of the other kind of compulsion—the inner compulsion. Here the whole effort of the disciplinarian is directed toward showing why one should *control himself*. The reasonable approach takes longer, but it is more 'durable,' because when the principle of self-control is employed, it means that the attention of the Ego has been aroused, and the higher man is directing the lower."

"How would you reason with a self-willed child?" Lilian inquired.

"It is difficult to say what manner of presentation a particular case requires, because part of the problem is to determine the best method by which to appeal to the higher instincts of the child," replied Gail. "But one thing might be pointed out: a willful person is turning his energies in a self-destructive direction. Life is not, nor can be, lived by whim: life acts by law. The self-willed person may fancy he is showing power by his excesses, when in reality he is proving himself weak. To be a creature of whim and caprice is to expose oneself as unfit to assume responsibility.

"Or you could look at it this way: How could Great Nature be controlled by one who had no power over that portion of nature which is in his care? No being, however powerful, really controls the forces of nature, but a wise man or real magician, by perfect knowledge of his own nature, and the harmonious synchronization of all the principles of his being, is able to give conscious and complete *direction* to the powers and forces working through him. It should be realized that the greatest powers in the universe are at work in all beings of whatever degree: the one Spirit sustains all life."

"Now you've gone philosophical on me again," laughed Lilian.

"I can't help it," Gail said seriously. "What we've been talking about all adds up to the fact that we need a reason for doing things. That requires philosophy, because philosophy is the science of reasons. And everyone has a philosophy which is reflected in his reasons for doing and living as he does. Our reasons for action may be trivial or selfish, or they may be real, but we always have some. In proportion as the reason appears more or less compelling, we invest our action with more or less energy, determination and will. Therefore we may say that the degree of a student's attention to a subject measures his understanding of the reason for learning it. And his understanding is related to his teacher's grasp of the intrinsic value of the subject, and its dynamic relation to the most basic study of all—the investigation of nature, nature's laws, and man's function in the universe. That study should be a required course for all prospective teachers. Then education would regain its vitality. Teachers would so love to teach, and students be so anxious to learn, that discipline would be no problem at all. That knowledge can be learned in Theosophy, which is why you, my friend, should read *The Key to Theosophy!*"

SCIENCE AND THE SECRET DOCTRINE

Controversy Concerning Canyons

THE scientific world often exhibits a curious lack of economy in the expenditure of intellectual energy; namely, in elaborate resistance to explanations which are much simpler than the arguments used against them, and, as usually is the case, more in accordance with the facts. In the economy of nature, the simpler of two explanations, evidence being equal, is the more probable.

The presence of sea shells and water-deposited stone in mountains some thousands of feet above sea level would seem to be most simply explained by assuming that the mountain formations had once been below sea level. Correspondingly, the existence of huge submarine valleys of typical river-cut topography thousands of feet below sea level, is most simply explained by assuming that the ocean bottoms in question had once been above sea level. Other than that both assumptions are very important in Theosophical philosophy—in fact their truth is vital to it—it is hard to see any other reason for the astonishing scientific resistance to these ideas, except for sheer mental inertia. But this inertia paradoxically produces an amazing expenditure of controversial energy. Not unlikely there is a subconscious feeling of insecurity aroused by facing a scheme of things in which—from the point of view of geological time—continents bob up and down like ducks.

This presents no great difficulty to the Theosophical student who is trained to think in such enormous scales of time that the passing of a solar system is "a wink of the Eye of Eternity"; but it may be a more formidable psychological factor in other people than he supposes.

In *Science* for Sept. 3, 1943, Dr. Francis R. Shepard, of the University of California, pays some thoroughgoing disrespects to current cases of scientific myopia on this problem:

> For some years the discovery of the great submarine canyons along the oceanic slopes off the east coast filled many of the outstanding geological theorists with misgivings. They were less disturbed by the deeply submerged canyons with the characteristics of river valleys off California, since this coast was well known to be unstable, but river canyons off the supposedly stable east coast were unthinkable; and to make matters worse, charts were showing that submarine canyons were practically universal. Assuredly the continents of the world could not all have been moving up and down many thousands of feet during the late part of geological time. Into the breach at the critical moment stepped a series of maps of outstanding workmanship

which appear to have taken at least the eastern part of the country by storm. . . . Even *Life* magazine recently reproduced a picture of this model with mention in garbled form of one of the new hypotheses.

Dr. Shepard's comments come close to a charge of faking:

The contours, as both Veatch and Smith have frankly admitted, are based on the hypothesis that the submarine slopes have a stream-cut type of topography. Accordingly, the contours show a great mass of gullies and valleys even out at the greatest depths where there are few soundings. These small valleys shown on the maps have been seized on eagerly without any apparent attempt to determine their basis and are now established as the piece de resistance of three new hypotheses advocating submarine origin of the canyons. . . . Regarding these contours one must admit in all fairness that they represent long painstaking effort. Certainly it would have been difficult to fit stream-dissected slope topography more perfectly into the soundings than has been done. On the other hand, the contouring could have been executed with the same care in attempting to show what actually existed out on these submarine slopes off the east coast. That this was not done is indicated by the fact that the same soundings were contoured by a series of six topographers and geologists of the U. S. Geological Survey and by the present writer and his co-worker, I. O. Emery, and in no case did these closely spaced small valleys appear in the contoured maps which resulted. Instead of these myriads of gullies a series of relatively large canyons (shown also by Veatch and Smith) are revealed on the slopes. The canyons are of the type which recent theories have so meticulously avoided.

Dr. Shepard's criticisms will be especially appreciated by engineers who have dealt with the problem of making contour maps from scattered elevation points. To be mild, let us say that such problems give wide scope to the use of the imagination, and that Messrs. Veatch and Smith appear to have been the victims of imagination plus enthusiasm—for their particular theory. It is a pity that the energy could not have been expended in a positive rather than negative manner.

There are, according to Dr. Shepard, three hypotheses which seek to explain submarine canyons and subsidence of the lands:

(a) Offshore currents of muddy, dense water running along the bottom down the slopes.

(b) Artesian springs.

(c) Tidal waves.

Dr. Shepard disposes of these with technical arguments which need not be repeated here. They appear to us to be quite irrefutable. He concludes:

> Despite the enthusiastic abandonment of the river erosion hypothesis by these recent writers the facts continue to favor the idea. All the detailed surveys of the submarine canyons have revealed distinctly river valley characteristics. Characteristically these canyons the world over are V-shaped, steep rock-walled, winding valleys with branching tributaries. A very large per cent are located off river mouths and some of them are obviously submarine continuations of land canyons. The explored canyons off California contain numerous rounded pebbles even at depths as great as one mile below sea level. Many other observations indicate the submergence of the land margins. The case may not be rigidly established, but it is substantial and should not be thrown aside just because it presents a difficulty in the path of certain preconceived hypotheses. It is to be hoped that if there are future suggestions of causes of submarine canyons, they will be evolved after a careful study of the facts or preferably after field investigation of the canyons.

It seems then that the continents of the world *have* all been "moving up and down many thousands of feet during the late part of geological time."

Theosophically, in the fact that they have been doing so, lies a major part of the reason why civilization is *apparently* only a few thousand years old. In reality, officially-accepted historical and "prehistoric" times do *not* represent the rise of man and his civilization *de novo,* but represent instead a very localized cycle, broken off (except in tradition and in the records of "those who know") by huge submersions and migrations; some gradual, some violent.

No doubt Dr. Shepard himself would find difficulty in accepting the propositions (*a*) that continents and sea bottoms exchange elevations from time to time in the succession of geological evolution, and (*b*) that man himself has witnessed such changes. But man himself is older, and the continents younger, than held at present, and the recognition of this is now not far off.

Meantime it will do no harm to repeat the *true* order of evolution of the continental masses, as set forth in the *Secret Doctrine:*

> It is proposed . . . to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:
>
> I. "The Imperishable Sacred Land." . . . This "Sacred Land" is said never to have shared the fate of the other continents; because it is the only one whose destiny is to last from the beginning to the end of the Manvantara throughout each Round. . . .
>
> II. The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward

and westward from the North Pole to receive the Second Race, and comprising the whole of what is now known as Northern Asia. . . .

III. The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise, this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its high-land tops which are now islands. . . .

IV. "Atlantis" is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent.

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. . . . The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent.

It is often mentioned that the "last serious change" occurred 10,000 to 12,000 years ago, bringing with it disasters of tremendous import to man, though not as great as some of previous times. As these lesser changes ride on a cycle of 26,000 to 27,000 years, and the next one will put an end to all of Europe except a few mountains which will remain as islands, the remaining duration of the European cycle can easily be computed.

By its end, there will have come into being far greater civilizations in other parts of the world. Meanwhile, Europe has not yet reached its noonday, which will appear some three or four thousand years hence; though the immediate future may well be a new "Dark Age" of a thousand years or more . . . unless some lessons are speedily grasped, of which signs are very faint at present, either in Europe or the Americas.

ON THE LOOKOUT

The Optimism of a "Pessimist"

Arthur Koestler, an Hungarian-born newspaper man, suffered imprisonment in Spain during the civil war, and later in France, before he finally escaped to England, where he is now living. His harsh experiences seem not to have embittered him, however, for as one reviewer has said, "Koestler has survived disillusionment after disillusionment without losing the ultimate inner serenity that enables the human race to endure through the darkest ages." The author of *Darkness at Noon,* and other books, Koestler recently wrote an "assessment of future trends," under the title, "We Need a Fraternity of Pessimists" (New York *Times Magazine,* Nov. 7, 1943). His forecast is scientific enough to be realistic, and mystical enough to be true, a combination which is in itself rather wonderful and rare. We venture to predict that his "pessimism" will be for some the most optimistic sign of the times.

After surveying the immediate past and the immediate present, the half-truths of our social philosophy, and our ratio of idealistic achievement and failure, Koestler moves on to a discussion of "interregnums," which he defines as "periods of transitory chaos which follow the collapse of the traditional values of a civilization." We will give the greater part of his "argument," reserving our comments till the end.

"A Spiritual Springtide"

Interregnums, says Koestler, are of limited duration:

> I believe that the day is not far when the present interregnum will end, and a new "horizontal" ferment will arise—not a new party or sect, but an irresistible global mood, a spiritual springtide like early Christianity or the Renaissance. It will probably mark the end of our historical era, the period which began with Galileo, Newton and Columbus, the period of human adolescence, the age of scientific formulations and quantitative measurements, of utility values, of the ascendancy of reason over spirit.
>
> Its achievements were gigantic; the spasms of its death struggle are terrifying. But they cannot last much longer. As the frequency of the convulsions increases, the amplitude of their violence grows; the point of exhaustion has come within almost measurable range. There might be one or two more world wars but not a dozen. It is a question of decades, not centuries.
>
> What will the new age after the interregnum be like? One thing is certain: It will not be the Brave New World with which Aldous Huxley frightened us. It is Hitler's historic merit that he im-

munized us against totalitarian utopias, as a dose of cholera vaccine immunizes against cholera. I do not mean that similar attempts will not be made in other parts of the world during the remaining decades of the interregnum. But they will be mere episodes.

"New Ethical Values"

The clue to the values of the coming new global mood is provided by historical analogy. We can discern in the past a succession of levels of social awareness, like an ascending staircase. The age of religious wars ended when secular politics began to dominate human consciousness; feudal politics ended when economic factors assumed over-riding importance; the struggles of economic man will end by the emergence of the new ethical values of the new age. The great disputes are never settled on their own level, but on the next higher one. . . .

Seen from the perspective of the next higher historical level, the old controversies lose interest, appear drained of their meaning; and conversely, the exact properties of the succeeding period cannot be formulated from the lower level. Such attempts lead to mystic dilettantism, like Heard's Yogi journalese. All we can say is that the new movement will re-establish the disturbed balance between rational and spiritual values, or, in Auden's words, "rally the lost and trembling forces of the will, gather them up and let them loose upon the earth." But as yet we live in the interregnum.

"Fraternity of Pessimists"

Those who are basically optimists can afford to face facts and to be pessimistic in their short-term predictions; only basic pessimists need the dope of the half-truth. The interregnum of the next decades will be a time of distress and of gnashing of teeth. We shall live in the hollow of the historical wave. Does this mean that we should lie low and wait fatalistically until the time is ripe?

I believe the contrary. What we need is an active fraternity of pessimists (I mean short-term pessimists). They will not aim at immediate racial solutions, because they know that these cannot be achieved in the hollow of the wave. They will not brandish the surgeon's knife at the social body, because they know that their own instruments are polluted. They will watch with open eyes and without sectarian blinkers for the first signs of the new horizontal movement. When it comes, they will assist its birth. But if it does not come in their lifetime, they will not despair. They will not necessarily expect the new movement to arise from this or that section of the working or professional classes; but certainly from the ranks of the poor, from those who have suffered most. And meanwhile their chief aim will be to create oases in the interregnum desert.

> Oases may be small or big. They may consist of only a few friends as in Silone's great book "The Seed Beneath the Snow." Or they may embrace whole countries. . . . During an earlier interregnum, in the so-called Dark Ages between the decline of Rome and the dawn of the Renaissance, such oases assured the continuity of civilization: The monasteries first, and later the universities with their more or less extraterritorial Alma Mater on which no gendarme could set foot. . . .
>
> Interregnums are downward slopes of history; and at this point of our journey the brakes of the train are more important than the engine. During the last century, our ethical brakes were more and more neglected, until totalitarian dynamism made the engine run amok.
>
> In 1917 Utopia seemed at hand, today it is postponed for the duration of the interregnum. Let us plant oases.

Intuitions Verified

Koestler calls his analysis a "purely subjective assessment," but theosophists can look at it objectively and find many of his intuitions verified by definite theosophical teachings. A history of the greater Theosophical Movement, in the first place, would account for the "ascending staircase" of humanity's progress, for it is that Movement, working behind the scenes all the time, and on the scene at regular cyclic intervals, that is the source of the forward impulses which have encouraged men to spiral ever upward. Koestler's perception that "the great disputes" are never solved on their own plane, but always on a higher one, receives its rationale in the theosophical doctrine of race evolution, together with the teaching of the seven principles of man. "The new ethical values of the new age," for instance, will be generally recognized only when the Buddhi-Manas-Kama relationship in man's nature has been solved by the individual, and in this fact inheres the special advantages as well as the special perils of our era.

"Yogi journalese" is not the answer, as Koestler points out. What is needed is rational spiritual philosophy in which the logic of science is combined with the axioms of philosophy, and in which spiritual vision is checked, compared and corroborated by mankind's unanimous and collective experience. This is what the future, nay, the *present* calls for. Madame Blavatsky gave out in her books a portion of the Secret Doctrine of the Masters of Wisdom, so that as many students as possible would be forearmed against the day—not too far off—when not a few men here and there, but many men everywhere will demand *the Truth.*

Innovations and Innovators

The dire need for nuclei of spiritual endeavor, or "oases" of civilization, in Koestler's phrase, was seen by the theosophical teachers, for they reiterated the injunction to establish centers of practical Theosophy, lest our Western culture go "down" in history as having gone "out" in reality. Such active fraternities have their work cut out for them today, as all United Lodges of Theosophists are aware. No "sectarian blinkers" confine the vision of U.L.T., or narrow its influence, and the value of its principle of voluntary association is proved anew every year.

The theosophist recognizes that "those who are basically optimistic can afford to face facts and to be pessimistic in their short-term predictions," for he has long known of friends of man whose understanding of cycles enables them to select the optimum time and conditions for aiding their fellow-men, and who are also prepared, by the same law, for regular set-backs. These highly-evolved men say—

> we know something of human nature, for the experience of long centuries—ay, ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush. As hoary antiquity had more than one Socrates, so the dim future will give birth to more than one martyr.

Another statement by these Elder Brothers is well-known to students: "The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers." The slow but certain progress of *Their* efforts, called, collectively, "The Theosophical Movement," carries its own warrant for the wisdom of the "Prime Movers."

"The Voice of Life"

An impressionistic description of a soldiers' graveyard appears in *Common Sense* for November, 1943, in an article called, "Guadalcanal Testament."

> . . . it is a desperate earth. That's the truth of it, desperate, brittle, juiceless, crumbly, with the dry smell of the dust of death in it. There was silence there, all around, a body of silence, like something living there, as if it were the only thing that lived there. The silence in a soldiers' cemetery is different from the silence in other cemeteries. It is a fact, at least for me, that there is no voice of life in the cemetery of civilians and in a soldiers' cemetery the voice of life is very loud.

Theosophy teaches that it is "the voice of life" indeed, for men cut off from life suddenly, and before their natural life-term is ended, are not really dead. They are very much alive in *kama loka,* the psychic or astral plane, where they "pass a term almost equal to the length life would have been but for the sudden termination." Mr. Judge writes in the *Ocean* that the degrees of kama loka provide for the many varieties of these "shells":

> Some pass the period in great suffering, others in a dreamy sort of sleep, each according to the moral responsibility. But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

To reiterate that the motive with which any act is performed determines the quality of its morality, may sometimes seem trite or meaningless, but the present case demonstrates the reality of that truism: the state of the individual in kama loka differs according to his *moral responsibility* in the situation in which he met his "death." The account of the criminal's mental condition, and its effect on society, might well give pause to those psychological fanatics who recommend hatred and revenge as necessary concomitants of battle.

A Greater Opportunity

If the science of the after-death states were more widely understood, the position outlined by Robert Crosbie in answer to a question on the *Ocean* would be more generally recognized as being the most conducive to mental and moral health, for both the individual soldier, and the society of which he is a part:

> Even though [our fellow-men] have determined to move in a certain direction not in accord with our thinking, and we cannot come out of the crowd, yet all the time each one can be the spiritual being. A soldier may do whatever his superiors tell him to do, but that cannot prevent his thought, will, and feeling from working in the right direction, and so he has his opportunity—a greater one, perhaps, in war than he would have had in peace, because of the very difficulties presented him to conquer. It matters not whether we work in war or in peace, for all things, if we look at them aright, work for good and for righteousness to those who fulfil the law.
>
> The present war has thrown us out of the hard ruts of thinking. If by the destruction of millions of men other millions are brought

> to think as they never thought before, if they are made to sacrifice, to see the use and benefit of sacrifice, then much will be gained for the world. If, too, a new basis is established, then those who have died as a vicarious atonement for us will come again at a time infinitely more favorable than it has ever been before for mankind. There is nothing lost; no labor is in vain.

Another war is "present" with us today, and another generation is hoping for a "new basis," but it is still the time in which to "work for good and for righteousness."

"The Electrical Basis of Life"

Support for H. P. Blavatsky's prediction that it is only in the XXth century that portions, if not the whole, of the *Secret Doctrine* will be vindicated, is an article with the above title, in the November, 1943, *Harper's*. The writer, George W. Gray, reviews how the pattern of the electricity generated by the brain changes if the brain cells are sick or wounded; if they are used by the mind in the solving of some problem; if the man is asleep and dreaming; if the sense of vision is being used:

> Not only the activity of the brain, but also every impulse that passes through a nerve has its electrical component. In the eyeball a current flows between the transparent cornea and the photosensitive retina. Every muscle contraction is accompanied by an electric current. Every movement of a leg, an arm, a finger, the wink of an eyelash, the shiver of the skin, the ceaseless flow of the blood through arteries and veins discharges electricity. Indeed, the action currents of nerve and muscle carry far greater electromotive force than the delicate alternating currents generated by brain cells, and have been known much longer.

Which Has Priority?

It is evident, therefore, that the electrical activity of the body is not so mysterious as it once was. Researchers are constantly expanding their understanding of "electrical symptoms," and perfecting the techniques of electrical diagnosis. But there looms on the horizon of present scientific knowledge a problem which will require investigation along *metaphysical* lines. In the words of the *Harper's* article:

> But what do these varying electrical properties mean? How are they generated, controlled, and maintained? What is the order of priority? *Is electricity a consequence of life,* a by-product of the biological activities of heart, muscle, nerve, brain, and other organs and cells? Or is it the other way round, with electricity the primary force, and *is life a consequence of electricity*—growth, development, aging, and death all being the physical effects of electrical causes?

Science will have to decide for itself, of course, as to the nature of electricity, but it is well to remember that modern physicists deal not with Electricity *per se,* but with the purely phenomenal, hence the *grossest* effects of electricity, which include sound, light, color, heat, fire, etc. The "primary force" *is* Electricity, the life-principle itself, electric vivifier of all things. However, this is ancient science, re-presented by H. P. Blavatsky in *The Secret Doctrine*, and its light must be hidden under a bushel by science—for a while longer.

"A World of Overlapping Fields"

Mr. Gray then recounts the researches of Drs. H. S. Burr and F. S. C. Northrop, which have been discussed in this Magazine (XXVII, 514, and XXIX, 358 and 408), and observes, "It is implicit in the Burr-Northrop theory that these variations of voltage are aspects of the electro-dynamic field":

> The field which resides in the body is master there, but outside fields may impinge upon its control, restrict or distort its influence. For we live in a world of overlapping fields—the magnetic fields of the earth, the electric field of the sun which plays occasional havoc with telegraph circuits and short-wave radio, the gravitational field of space-time, in addition to the individual electro-dynamic fields of all the plants, animals, and human associates with which we come in contact.

"Living Dynamo"

> One of Dr. Burr's experiments is a demonstration of the "living dynamo." He places a two-inch salamander in a shallow glass vessel which is filled with salt water, sets the vessel on a turntable, and then rotates it between the two electrodes of a galvanometer. As the animal rotates, its electro-dynamic field generates a current which swings the pointer of the galvanometer. You see the needle oscillate with the impulses induced by the alternating positive and negative poles which are the electrical expression of the animal's head and tail. Here is the counterpart, in a living system, of the rotating armature of a dynamo. It is a demonstration of Faraday's discovery on which the electric-power industry is built: the discovery of induction—of the ability of a *moving* field to induce an electric current in another system.
>
> This dramatic proof of the presence in the animal of the electro-dynamic field, and of its power to induce effects in other circuits, has its implications for the human system. For man too is a field in motion. In his ships, trains, motor cars, and aircraft he moves faster than any laboratory turntable. Our planet's motions of rotation on

its axis and of revolution round the sun, and of participation in the solar system's flight through space, subject the human body to velocities of thousands of miles per hour. Of what may be induced in the body by these motions of cosmic origin we can only speculate. The maintenance or well-being of the electro-dynamic fields in plants, animals, and human beings may bear some dependent relation to the constancy of the exterior fields.

"THE PLEDGE OF OUR FUTURE"

"Life is electric. Of that we have evidence from every kind of living thing," Mr. Gray concludes. "To paraphrase Sir William Bragg's definition: 'Electricity is not only the way matter behaves—it is matter' ":

And matter is matter wherever it is. The carbon, iron, nitrogen, oxygen, and hydrogen of flesh and blood are no different from the carbon, iron, nitrogen, oxygen, and hydrogen of earth and sea—all exquisitely balanced systems of electric charges. Surely it is this unity of nature that is the pledge of our future. Therein lies our hope of a better understanding of the complex anatomy of man and of the world in which he lives.

If life is electric and if electricity is matter, it follows that matter is a form of life. If the chemical elements of flesh and blood are no different from those of earth and sea, then there can be no absolute distinction between "organic" and "inorganic" nature, between living and "dead" matter; rather all is life. Indeed, in the first fundamental proposition of the Secret Doctrine, which postulates the One Source of all, is man's only hope of understanding the complexity and diversity of the world and of himself. The unity of Life is "the pledge of our future" in the sense that realization of this great idea is the goal of our evolution, the attainment of the perfected man.

The *Harper's* article should be read in the light of the following statements from *The Secret Doctrine* (I, 261 and 470):

With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult Doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life.*

> No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi,* of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognized as perfectly natural, even by science.

"Germs of Moral Contagion"

"Every person emits a magnetic exhalation or aura," wrote Madame Blavatsky in *Isis Unveiled,* "and a man may be in perfect physical health, but at the same time his exhalation may have a morbific character for others, sensitive to such subtle influences":

> When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action develops more electricity. Hence, an individual to whom he is antipathetic—though neither might be sensible of the fact—would act prudently in not passing through the shadow. Careful physicians wash their hands upon leaving each patient; why, then, should they not be charged with superstition, as well as the Hindus? The sporules of disease are invisible, but no less real, as European experience demonstrates. Well, *Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch* (II, 611).

In connection with the last quoted sentence, readers will recall "Theosophy and Epidemics," reprinted in the January issue, in which Mr. Judge develops this idea, and applies it to various historical events.

Mediumship and Mediatorship

An understanding of the electrical aspect of man's nature necessitates a study of the inner principles of his being, especially the astral body and the life-principle. In those principles alone will some origin be found for those "magnetic currents which develop themselves into electricity upon their exit from the body." As the modern scientist drops the "physical" scales before his eyes, more and more the inner powers in man and nature will unveil themselves before him, deepening his perception of man's causative relation to the events which befall him, and the environment which surrounds him. Al-

ready, as shown above, the correlations of the electrical interchanges between living things are opening up "spheres of influence" hitherto undreamed of in our science. What may we expect on the day when accredited scientists begin to seriously and sincerely explore the moral and mental emanations of man and their effect on nature, as well as on other men? What of spiritual influences? How are they radiated and attracted? A passage from *Isis* is relevant here, the more so because it sums up the case of mediumship *versus* mediatorship, which comes to "trial" again in our era:

> Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.
>
> About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits. . . .
>
> Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. (I, 487-8).

THE CHURCH'S STATUS

The Right Rev. Walter H. Gray, president of the Church Congress, National Council of the Protestant Episcopal Church, recently addressed an inquiry to President Roosevelt and Wendell L. Willkie, requesting them to define what they believed to be the functions of the Christian Church in the world today (New York *Times*, December 15, 1943).

In his reply, President Roosevelt stated:

> In these days of struggle which try every soul and every institution and every tradition, we are all in desperate need of a light that is not of men. May God grant that the Church will not fail in providing that light in our present darkness. For if we lack spiritual guidance for our immediate problems and set our feet in consequence upon obscure ways, our children shall wander for long years in a moral wilderness.

Mr. Willkie's response contained the following:

> I am convinced that this is the time for the Church to rediscover, reassess and reaffirm its ideals and convictions. As one who looks into the future with hope and confidence, I believe that now we must make a deliberate choice—whether we will translate our verbal declarations of faith into tangible deeds of action or whether we are content to forfeit our right to keep faith with the future.

The Church's Impotence

Neither of these statements goes to the heart of the matter. Both diplomatically omit any reference to the failure of the Church to avert the present world catastrophe, or any of the similar catastrophes which have afflicted the so-called "Christian" world in steady succession, at shorter and shorter intervals, since the beginning of the Christian era. Mr. Roosevelt states the need for a "light that is not of men," for "spiritual guidance" in our "moral wilderness," but fails to mention that the Church has professed to be such a light, and to give such guidance, for two thousand years, in spite of which present humanity finds itself still wandering in the wilderness! Mr. Willkie intimates, by implication, that the Church has defaulted on her principles, and declares his conviction that men must match their ideals with tangible deeds, but he forgot to say (if, indeed he thought of saying) that the Church has promulgated nothing but the most nebulous conceptions of the responsibility of man, the necessity for wisdom in action, and the philosophy of ethics. The Church has proved to be utterly impotent in dealing with the chronic poverty, disease and crime that exist in the world physical as well as the world moral. The simple fact is that the Church has not alleviated, but has perhaps aggravated, the unhappy conditions which have afflicted Western peoples for twenty centuries. It should be obvious to the impartial observer that the Church is powerless to "save the world" because she possesses neither the wisdom nor the will to lead men to the "perfect way." The Church has, in short, failed of its responsibility.

Why Theosophy

It was to prevent further calamitous effects of pernicious Church doctrines and dogmas that the message of Theosophy was re-presented in our era. As H.P.B. wrote in answer to the question, how did Theosophy come to be put forward just now:

> Just because the time was found to be ripe, which fact is shown by the determined effort of so many earnest students to reach *the truth,* at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists. (*Key to Theosophy,* p. 36.)

"Five Hundred Years Behind the Times"

In an open letter to the Archbishop of Canterbury, first published in *Lucifer* in 1887 (reprinted in Theosophy I, 131), the issue between Theosophy and the Christian Churches has been clearly stated. Conditions in the world-at-large have not altered much for the better since that document was written, and in it the Church may find the true answer to the inquiry which was addressed to Messrs. Roosevelt and Willkie. One short passage must suffice:

> Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish pleasures are put in the other scale, and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times. (I, 135.)

H.P.B.'s own indictment of "Christian" civilization may be read in "The Fall of Ideals," reprinted in this issue, p. 147.

"A Great Lie"

The Rev. Dr. William Ward Ayer, pastor of the Calvary Baptist Church in New York City, declared in a recent sermon that "American education in the main is both apostate from truth and degenerative in influence":

> Modern education [he said], in rejecting the faith of our fathers, has deluded the nation with a great lie. That lie is that man is slowly but surely, of his own volition and by forces resident within the race, developing toward perfection. He does not need the intervention of God in his behalf. Science will be his savior and philosophy his guide.
>
> We charge the American educational system with the crime of having ridiculed belief in a personal and providential God out of the minds and hearts of millions of immature students. (New York *Times,* May 24, 1943.)

Rev. Mr. Ayer is to be congratulated on his clear summary of the theosophical teaching of evolution, although his designation of it as "a great lie" does prove once again that publicity is not an "unmixed blessing," to borrow a Biblical phrase. But we have at least one "partner in infamy": what must the Rev. Doctor think of the Phi Beta Kappa Society, that pillar of modern scholarship, that goal of so many present-day students, with its motto, "Philosophy, the guide of Life"?

A Great Truth

We could wish that our American educational system was achieving one-tenth the result of which Rev. Ayer accuses it, for if education is ridiculing *belief* out of students, and particularly, the belief in a "personal and providential God," the much-abused American system would be rapidly redeeming itself, in the eyes of theosophists, at least. There may be trends in modern education which are retrogressive, but the attempt to substitute knowledge for blind faith is not among them, and it is no less than willful speciousness to designate such efforts as "degenerative." It might also be noted that "immature students" who have been disabused of the personal god idea, are farther on the road to real mental maturity than many of their so-called "mature" elders who are yet "dogged" by the childish fantasy of an outside savior.

The Wisdom-Religion holds that what Rev. Ayer calls "a great lie" is in fact a great truth, the principle of human evolution through self-induced and self-devised efforts, but it is not as a belief or a dogma that the principle of evolution is taught. The perfection, through complete development, of the soul is a fact communicated to men by the only beings capable of speaking with authority on the subject: the perfected men themselves. What the Masters state from first-hand knowledge may be questioned by skeptics, it may be believed or disbelieved, but it cannot be disproven. Therefore, if the Rev. Doctor must continue charging like a Don Quixote, we recommend, in all good "faith," that he choose "windmills" which are less firmly grounded than the one he is presently attacking. Not only will he then have more personal success; he will at the same time be of more use to his fellow men.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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